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ABSTRACT

A strong cultural identity enables individuals to become independent and self-reliant people who function in their own environment. People who have little sense of their cultural identity or have been alienated from their culture can become dependent and lack skills for meaningful survival in their own environment. This predicament is particularly pronounced in societies that have suffered colonial domination in the past and that find themselves socializing their children with the cultural values and world view of the colonizing power which undermines their own cultural identity. In the republic of Kenya, this problem has been acknowledged and documented by academics and educators. There seems to be a lack of political will to make radical and effective changes to the curriculum. This paper offers a historical overview of colonial education in Kenya, examining curriculum development in a broad outline form, starting with the pre-colonial indigenous curriculum and moving to the colonial and post-colonial curriculum. Kenyan curriculum has failed to live up to the basic definition of the word curriculum and has contradicted a fundamental determinant of curriculum development--failure to integrate the local cultural values into the curriculum. The paper provides suggestions for addressing some of the problems outlined in the overview. (Author/BT)

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Integrating Cultural Values into the Curriculum for Kenyan Schools.

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Integrating Cultural Values into the Curriculum for Kenyan Schools.

Abstract

A strong cultural identity enables individuals to become independent and self-reliant people who are functional in their own environment. People who have little sense of their cultural identity or have been alienated from their culture often become dependent and lack the skills of meaningful survival in their own environment. This predicament is especially more pronounced in societies that have suffered colonial domination in the past, finding themselves socializing their children with the cultural values and world view of the colonizing power which obviously undermines their own cultural identity. In the republic of Kenya, this problem has been acknowledged and documented by academics and educators but there seem to be a lack of political will to make radical and effective changes to the curriculum.

Culture and Education

Most societies around the world strive to transmit their culture and worldview to succeeding generations through education. They often ensure that the socialization of children through education shapes all aspects of identity, instilling knowledge of the groups' language, history, traditions and spiritual beliefs (Barman, 1987; Kirkness, 1992; Miller, 1985). Through existing literature and personal experiences as a teacher and a student, this paper will show that the Kenyan curriculum has failed to serve the cultural needs of individual members. It will be argued that the system has little relationship to the immediate environment and the cultural values of the Kenyan people (Bogonko, 1992; Eshiwani, 1993; Karugu, 1992), with some suggestions of what can be done.

In order to gain a better understanding of why Kenya has failed to provide a curriculum that is sensitive to the cultural values of the local population, it is necessary to examine the stages of curriculum development in a broad outline form, starting with the

pre-colonial indigenous curriculum and moving to the colonial and post-colonial curriculum. This is justified because the present curriculum has characteristics, which originates in the three periods mentioned. The pre-colonial curriculum was geared towards the needs of the immediate society. The colonial intrusion saw the replacement of indigenous cultural values and norms in the socializing process, with those of the colonialists, to serve their own needs and interests. Post-colonial curriculum is shaped and mainly inspired by external factors.

Pre-colonial/Indigenous education

Long before the arrival of the British missionaries in 1844 and the establishment of colonial government in 1888, each of Kenya's numerous ethnic groups had evolved its own form of education. This evolution was guided by adaptation to local climatic conditions, topography and ecological conditions, which were well reflected in the indigenous economies. The Gikuyu people of central Kenya were farmers. They grew crops and kept animals such as goats, sheep and cows. They also were seasonal hunters. These economic activities were well supported by the climatic conditions of this region, which is mainly tropical-equatorial. The relief is characterized heavily forested mountains and hills, which supported the hunting grounds. For each of the numerous ethnic groups, indigenous education was a process of inculcating the youth with survival skills and preparing them to assume certain responsibilities in the community (Shiundu, 1992). The goals and aims of the communities were well articulated, stored and preserved in the oral traditions of the society. Characteristics valued in the community were encouraged so as to mould the kind of attributes that would develop the society.

Indigenous education aimed at producing individuals who were independent, self-reliant, mindful of other people's welfare and spiritually whole. It was an education in which the community and the natural environment were the classroom and each and every member of the community was a teacher (Omulando, 1992).

Subject Matter

Choice of subject matter was determined by the age of the learners. Each society had a reservoir of stories with legendary heroes through which moral lessons were transmitted. For example, wakahare, irimu ria nyakondo and wamahiti (hare, ogre and hyena) were stock characters in many stories from the Gikuyu community through which children learned traditional values such as humility, honesty, courage, kindness and respect. Each story told had a moral lesson to be passed to the audience. As the children got older, they were trained skills that would ensure courage, endurance, self-control, patience and dignity; skills that would introduce them to the direct service to their community. The Gikuyu people practiced circumcision for boys and girls. This was a painful operation that tested endurance and courage at the same time marking the bridge from childhood to adulthood, inculcating the values of the community (Kenyatta, 1938). The blood that was shed by the initiates during circumcision symbolically bound them with their ancestors, making them spiritually whole (Kenyatta, 1938).

Teaching Strategies

Teaching strategies varied from one age group to the next. At a tender age, the children were encouraged to listen attentively to their older siblings and older significant others.

Narratives, songs, dances, poetry, proverbs, riddles and tongue twisters were teaching strategies that involved both the teachers and learners in participatory activities. Children were encouraged to listen attentively by making them active participants in a story-telling session for instance. They were free to ask questions but they would also be expected to respond correctly to questions asked. Those who could repeat and re-create the stories told were highly praised, which ensured the continuity and storage of knowledge.

At a later stage, the children were allowed to venture beyond the homestead and observe what the older people were doing in the field. They were given small tasks to perform, imitating the older people. Eventually, they got involved in all the community activities when they were thought to be mature and ready. At puberty, they were given formalized training to help them adjust to their new role of adulthood because they would be expected to marry shortly after. Those who took specialized responsibilities in the community like medicine, sages, and seers got specialized training from their predecessors through the apprentice process. They could take years before they were allowed to practice (Kenyatta, 1938).

Evaluation

The community, parents and individual members did evaluation. Each person was expected to be self-reliant and independent shortly after puberty rites were performed. Success was judged by the ability to adapt and adjust to their new roles, which would be reflected in their ability to survive. Individuals were motivated by their own problems, which they solved in their day-to-day lives.

In summary, indigenous education can be described as a process that "reflected gradual and progressive achievement, in conformity with successive stages of physical, emotional and mental development of the child" (Omulando, 1992, p.14). Then came the European missionaries and the subsequent establishment of a colonial government and things changed, in most cases for the worse. The following section describes the education as delivered through missionaries and colonial education system.

Colonial and missionary education

Missionary Education

Formal western education was first established in 1844 in Rabai, near Mombasa by Christian missionaries (Sherfield, 1973). The education provided by missionaries had no place for a curriculum that reflected the specific cultural needs of local societies. The missionaries' aim was to spread Christianity, save the souls of the "heathens" and bring them to Christ. Their obligation was to bring western civilization to the "primitive" people of Kenya (Sherfield, 1973).

With such goals and objectives, the missionaries embarked on developing a curriculum that would only serve their own interests. The content was the word of God written and disseminated in the language of the missionaries. Literacy skills were limited to the reading of the bible, with the aim of converting a few Kenyans who would then assist in spreading the gospel as "interpreters and priests" (Eshiwani, 1993).

The missionaries disregarded the local cultural values of the societies in which they were established and even outlawed some local cultural practices (Cheru, 1985). They viewed indigenous cultures as a hindrance to the spread of Christianity, so that the societal beliefs were discarded and replaced with "desirable" Christian ones.

Colonial education

The education offered by the colonial government was little different than the one offered by the missionaries. In fact, the missionaries were acknowledged by the colonial government as a means of furthering the colonial cause (Sherfield, 1973). The colonial government was interested in trained manpower that would provide cheap labor for the colonial structure. The curriculum developed to achieve such goals had little consideration for the local cultural values.

The subject matter was mainly what the colonial government valued. Referring to the colonial education, Walter Rodney as quoted by Cheru, 1985 says:

> It was not an educational system that grew out of the African environment, or one that was designed to promote the rational use of material and social resource. It was not an educational system designed to give young people confidence and pride as members of the African society, but one which sought to instill a sense of deference towards all that was European and capitalist. (P.18)

Colonial education in Kenya was stratified on racial lines as decided by the Europeans with European at the highest lung in the hierarchy, Asians in the middle and Indigenous Kenyans at the bottom. Each of the races received education designed for the role the race was expected to assume in the colony. The European children received the kind of education that would make them rulers and decision makers for the rest of the population

(Stabler, 1969). The Asians, who were brought in by the colonial government to build the Kenya-Uganda railway (1890-1901) remained in the country as traders and farmers. The Asians were encouraged to settle in Kenya to provide services to the colonial government directly under Europeans. Their education was mainly academic, and would help them serve in managerial positions as well as in trade and commerce (Sheldon, 1967).

The African Kenyans were relegated to the bottom rank. They were to be provided with the kind of education that would make them remain subservient to the colonial government. This education placed more emphasis on technical training and on simple literacy skills to produce teachers for their own schools and clerks for the colonial administration (Stabler 1969, pg 7).

In the 1920s colonial education was characterized by confrontation. The Kenyans did not take long to realize the long-term objectives of this racial stratification in education. By 1925, there were some protests from Kenyans that the education provided to them was inferior (Sherified 1973, pg 21). The rural vocational training for the Kenyans did not measure up to the academic disciplines for the Europeans and Asians. This was clear because of the differences in wage employment and earnings for each group. The Kenyans had come to see education as the key to economic and social progress. Education offered to the Kenyans was therefore interpreted to be a means by which they would be kept in the lowest rank (Sherified 1973, pg 21).

Further the Kenyans were dissatisfied with a kind of education that belittled their traditional values and aimed at replacing them with Christian beliefs (Sherfied 1973, pg 28). By 1930, some Kenyans separated from the mainstream education and formed their own independent schools. The independent schools allowed traditional activities that

were previously forbidden such as female circumcision and polygamy as well as providing academic skills to their youth. "Every effort was made to build education upon the new African attitudes of independent thought" (Sherfield 1973, pg 28). However, these schools were later to be controlled by the colonial government and compelled to use government syllabus through coercion (Sherfield 1973, pg 30).

The legacy of colonial education in Kenya was one of cultural conflict, one that alienated people from their culture and created foreigners in their own country. Much of what was learned and experienced was a contradiction to the philosophy of the indigenous Kenya society. To sum up, "neither the missionaries nor the colonial administration made any real attempt to link African education to African problems and the African cultural heritage" (Shiundu 1992, pg 15).

Post colonial education: 1963 to present

Over three decades after political independence in 1963, Kenya's formal education is still using a curriculum design modeled on the one, which was developed by colonial powers. Today, curriculum has little or no regard for the cultural values of Kenyan people especially in language, traditional skills, values and beliefs. It is still geared towards producing and elite society to staff administrative jobs with an over emphasis on academic subjects, measured through a rigorous national exam system. Curriculum, as it is today, can be described as being "narrow in scope and emphasizing the role of learning for passing national exams to acquire certificates" (Shiundu 1992, pg

30). Thus curriculum has become a tool of cultural alienation, whereby the learners gradually acquire the cultural identity of other people (European and North American).

English language is the medium of instruction and all teaching materials are developed in it. When subject matter is chosen and disseminated in the English language, it perpetuates the cultural heritage and values of its native speakers: identity, knowledge, skills, history, traditions, behavior and spiritual beliefs.Considering that culture is expressed in language, the Kenyan learners are denied a basic requirement for a meaningful growth as a way of living. The use of the English language as the only medium instruction cuts the links between home, community and local environment. Parents and community members are excluded in the learning process because they cannot communicate in the language of instructions.

Not using one's language reduces creativity and resourcefulness, limiting depth and freedom in expression while dealing with problems. As Bogonko puts it, Thinking in one's own language and writing in a foreign language retards progress and development since the latter means of expression is not reinforced out of school by what one uses and hears at home and in the market place (pg 248). A literature course for pre-university secondary students in 1992 had Shakespeare's, Romeo and Juliet as the main textbook. This text is excellent for learners with experiential knowledge of the content and style of the book, learners who can identify with the characters in the ant the ideas they stand for, linking with the history of the time portrayed.

However, for learners for whom English is a second or third language, it is an understatement to say such works are irrelevant and inapplicable in their environment. Having little or nothing to identify with, the learners passively listen to the teacher talk,

ready to recite and reproduce the teacher's notes in the net exam. The learners have little capacity for mastering critical and analytical skills, which can only be acquired through continuous processes of patient encouragement and constant assurance of freedom of expression by the teacher for the learners. Due to lack of critical and analytical skills, the learners reproduce the teacher's words as the "gospel" truth hoping to pass the exam and proceed to the next level.

Even when local literature is taught, the English language is often used as the medium of instruction. In fact, oral literature, a cross-cultural subject of all Kenya ethnic groups, is a unit in the English syllabus. It has to be taught in the language of examination, such that it becomes just a course liken any other. It does not help the students to understand who they are or to define their culture as analyzed to meet their needs. Instead, a lot of time is spent in transcribing the material, translating and discussing the elements of delivery that can be captured in the translated material. As with any subject, the children learn through rote learning the material as developed externally and given to them for adoption so that it has no connection with the local community.

There is nothing wrong with acquiring knowledge about global issues in formal schooling. Recent trends in transit technology have turned the world into a global "village" where people from diverse cultures can come into contact with one another in a matter of minutes. Modern communication technology, including computer mail, television signals and fax machines, can put people of varied cultural backgrounds in contact with one another instantly. Students completing school can no longer expect their employer or immediate superior to be from their own community, or that their business

duties and responsibilities will be within their own country (Ontario Secondary School Teachers Federation 1983, pg 31). However, learners should have a firm foundation and deep roots in their own environment, which will be strengthened further by global education. Global education should not be a replacement of indigenous values at whatever cost. It should only be used as an extension of the existing local knowledge

While the subject matter alienates learners in Kenya, teaching strategies reduce them to "mere recipients". That which is unknown to the learner is unfamiliar to the teacher as well. As such, the teacher relies on memorizing information from guided notes, and is only prepared to deliver this into the learners in monologue. She becomes the authority, allowing little or no interaction for fear of being challenged, being overly sensitive to any suggestions or input from learners due to lack of personal confidence.

Soon, such students understand their position in the learning process, taking the cue from their teachers. Consequently, the learners become subservient to the teachers who demand unquestionable loyalty and trust in what they teach. This mode of teaching reduces the learners' creativity, by encouraging them to memorize facts and to learn by rote method. Further students often have little or no motivation to learn because they are passive participants in the learning process. They are welfare beings. Paulo Freire describes this kind of education as the "banking concept of education":
Education thus becomes an act of depositing in which the students are the depositories and the teacher is the depositor (1990, pg 58). Consequently, the evaluation process becomes a continuous source of anxiety for the learners. With a curriculum that concentrates on imparting knowledge that will be testes in an exam, it is little wonder that certificates become the top priority and almost the sole determinant in the hob market.

Thus, candidates reproduce almost a carbon copy of what they were prepared to do and the Examination Council rewards generously those who reproduce the "expected" materials best. Those who fail to produce the material as demanded by the curriculum are pushed out of school with no alternative provided. Products of such a system are therefore strangers to the events surrounding them, their own parents, community, and environment.

To summarize, the school removes the children from their natural environment, where survival skills are transmitted through daily contact with community members. Those who fail to proceed further in school return home, without indigenous survival skills. Their ability to survive according to the society's expected standard is greatly reduced. They become misfits in their own society for they have roots in two worlds, both of which are not firm enough. Some of them migrate to the cities and form the bulk of unemployed youth. They take marginal jobs, which is frustrating, or quickly learn new survival skills in the city crime culture.

Kenyan curriculum, it seems, has failed to live up to the basic definition of the word curriculum and has contradicted a fundamental determinant of curriculum development, failure to integrate the local cultural values into the curriculum (Bishop, 1985, pg 6). What Kenyan students are lacking today in the school curriculum is a basic understanding of these questions: "who are we? where are we coming from?, why are we here? And where are we going?" (Bogonko 1992, pg 272). Students have to understand themselves and their world if they are going to transform it (Freire' 89). The curriculum developers in Kenya may want to liberate the minds of the students by making them aware of the ways in which their society works.

The following section provides suggestions on what can be done to address some of the problems outlined above.

Curriculum to strengthen cultural identity

Failure to socialize the Kenyan youth with an education that has a direct bearing to the local environment is a problem that needs immediate attention. It is improper for Kenyan people to continue shaping their education on a system, which weakens the cultural identity of Kenyan citizens. Kenyans may argue that their curriculum programs are locally developed and that they use local resources. Further, the curriculum developers are indigenous people who are locally trained. However, curriculum developed for the Kenyan population is examination –oriented and aims at producing mastery in specific disciplines. It is not a curriculum that emanates from the collective responsibility of the community. Rather curriculum is produced by an elite group at the top and then distributed to the local populace for adoption. This kind of education is as alien as the one previously developed by colonial powers.

If curriculum is going to meet the local needs of the people, it has to grow naturally from the local community. And for it to be natural, it must allow for local initiatives, which will raise consciousness towards priorities. To make this possible, the language of communication has to be local, the programs and school activities should be developed by local people and the goals should reflect local cultural needs. This will

increase popular participation in decision-making concerning particular programs that can generate meaningful employment for school leavers within their communities.

Establishing community schools

It appears that the future of Kenyan educational system lies in the linking of the school with the community and local environment. Interpreted for Kenya, the schools should belong to the community, such that the schools have grassroots support and input in programs and activities developed in the school for use by the students and teachers. The schools should not be "foreign" institutions within the community but, instead, they should be solely focused on communities' immediate needs.

Kenyans should have a sense of community and interpret the word accordingly to suit immediate needs. One reason this is important is that Kenyans may argue that their schools are physically within their communities and have indeed served them well. However, the immediate community is not the central focus of the activities. The national and international communities have been the sole determinants of educational programs and activities in Kenya.

Everyone belongs to a certain community: personal, local, national and international (Thompson 1981, pg 264). We play a significant role in each of these levels of community, depending on how well we are prepared. Kenyans my argue that the school has a responsibility to prepare its pupils to function in all these levels. However, the Kenyan education system has got some of its priorities wrong and has unjustfiably neglected the grass root communities. Pupils have not been prepared to function in their

basic communities: the personal and the local. More emphasis is put on the levels that have little to do with the reality of the children. It is not enough to have the physical presence of a school in the community if the activities and the programs carried on in the school are alien to the community members.

Another reason Kenya needs to re-define the term community is that the country is basically heterogeneous with over ten ethnic groups compromised of smaller homogeneous communities of people that are distinctly aware of their cultural and linguistic identities. There are in fact forty-two known dialects in Kenya today. In urban centers, it may be even more difficult to create a sense of community because of the large groups of people from various parts of the country. These people lack the cultural and organizational cohesiveness of rural community and their sense of belonging is weak. But such groupings again have different sets of priorities and need certain specific skills to solve their immediate problems.

This idea to have an education that will be sensitive to the way of life of these people and which will enable them to survive in their immediate environment. The important thing is to provide the students in such areas with skills that would help them survive within the cultural diversity.

Relevant curriculum

Curriculum as developed for the Kenyan schools puts a cultural barrier between the children and their community. This means that, on leaving school, students find it difficult to re-integrate with the people among whom they are expected to interact for the

rest of their lives. The curriculum, though locally developed, is still academic and functionally irrelevant when the students go home to the villages, whose members still live a traditional way of life in part.

A truly community-oriented curriculum implies re-structuring the present system that revolves around disciplines to one that will involve the analysis of community needs and then addressing them through the use of relevant curriculum materials. This kind of curriculum may not seem suitable in the present system because it may not prepare for the students effectively for further education and the mastery of academic disciplines. But it appears that Kenyan people must recognize that the present curriculum is a tool of cultural alienation and is not in line with their traditional child rearing practices.

One of the ways Kenyans can break from this cycle of inappropriate education is by identifying their local needs, analyzing them, and, according to priority, developing a curriculum that would help them meet their needs. In Kenya today, the child who "succeeds" in schooling is the one who has completely cut links with the way of life of the community and who is consequently well rewarded by the society with a good job away from home. The further away from home, the better. The question to ask at this point is, "Are these abilities provided by the school of any use to the community?" If they are not, a relevant curriculum ought to be developed.

Involvement of community elders/resource people

Most community members in Kenya do not have the language they need to participate in school programs and activities because these activities are not conducted in

a local language. However there are several ways in which this problem can be addressed for the Kenyan situation. Local languages could be used for curriculum development which would ensure that all community members are able to participate in the decision making process. Local skills and materials could be utilized and encouraged so that the students can identify the relationship between home and school. In the long run, such programs will be easy and cheap to produce and will prepare the students with skills that would develop their own communities.

Parental involvement

Kenyan parents, it may be argued, participate actively in the school activities and are concerned about their children's progress. The kind of progress the desire is one that will push their children further away from their own culture. Progress is equated to mastery of academic disciplines that will enable the child to move on to the next level to get a certificate. The school has nothing to do with the students' experiences at home. The language of the home is different from the language of the school. The parents cannot even communicate with their children for fear of reprisals from the school authorities. For instance,

> Students in the high school in which I taught were not allowed to use their local language while in the school compound. It was preferred that they use English and rarely, Kiswahili. Using the local language was breaking a fundamental school rule and was punishable in various forms including, buying new English novels, detention after school, and in extreme cases, suspension. (Personal experience, 1988-92).

Basic cultural needs of the students are ignored so that, on returning home after school, the students are strangers to their own parents and community members. It appears that

Kenyans are today moving towards local language annihilation. Those people who can speak English with no trace of an accent are rewarded by the system with well-paid jobs and status. The parents therefore are proud if their children cannot pronounce words in their local language properly or, better still, if the cannot speak a word of it.

Kenyan parents may also argue that English, which is the official language in Kenya, is also the language of wage employment and so they are justified in wanting their children to learn it well. However, it is not a fact that every person who can speak English gets wage employment. Nor is speaking English a guarantee of passing exams. Yet these school leavers are expected to survive in their local communities, which parents who find it difficult to understand them and a community that has no use for them.

Moreover, the kind of education that the present formal schooling imparts shows the survival skills of Kenyan local communities as sheer hardship. Listen to this song meant for a nursery school in rural Kenya. It was taught to my then four-year-old son when he entered nursery school in 1992.

Baba ndikwenda indo
Ngwenda uthomithie
Wona ndathie nathari
Ngukora mwalimu
Turugame rainini
Aturore giko
Tondu nduire ndiithagia
Ndimukigu muno (personal communication).

Translation:

Father I do not want your wealth
I want you to school [western] me
When I get to nursery school
I will meet the teacher [western trained]
Who will parade us?
Our cleanliness and smartness will be inspected
And since I have been a herd's person
I'm very foolish.

A brief analysis of such a nursery school song shows the place of formal schooling in the minds of many Kenyans. It goes without saying that joining a formal western school is the gateway to smartness and cleanliness. This may be assumed to imply that those community members who have no formal education are dirty and are indeed poor. It is also clear that the community skills such as herding are thought to reduce the child's thinking capacity and should therefore be left to the foolish people of the community. Consequently, the parents and community members have nothing to offer in terms of values, skills or knowledge to their school-going children because they are indeed poor, dirty and foolish.

Kenya, today, cannot afford the labor saving devices that are found in developed countries. And actually, they are a luxury for a country like Kenya in which the bulk of the population is unemployed. Also, it is not even guaranteed that students acquire enough skills to function in the western world or that the wage employment they get can afford them such devices as electric stoves. It appears that parents have the responsibility of making their realities at home extend to the schools. Parents should be part of a team in the decision making process for their children's education and future. The programs and activities, which the students are exposed to in school, should complement their experiences at home, rather that antagonizing them.

Teacher involvement in community/cultural activities

Kenyan parents send their children to seek "knowledge" that is the gateway to a prestigious job and a change of social class. They would therefore argue that teachers have no business denying their children the chance of passing exams by teaching them cultural activities and skills that will help them get certificates to acquire jobs. This

would be an authentic argument so long as the certificates produced would pay dividends. But this is not the case. A lot go people with university education form the bulk of the Kenyan unemployed (Cheru, pg 129). It does not make sense to produce 'hale prepared' graduates at home, with little or no skills to survive in the local environment, and a misfit jobless people with no adequate academic skills.

Teachers would therefore be expected to play a crucial role in the implementation of decisions made by parents and the community. They should be able to harness the input from the community pool of knowledge, skills and values and blend it with their own academic knowledge and skills, so that formal schooling produces skilled graduates who can survive in their own communities and, if need be, out of their communities. They should be teachers who are sensitive to the cultural values of the community in which the school is located; people who are familiar with the community child rearing practices which can be adapted to conform with the formal schooling.

Concluding remarks

This article has discussed multiple problems facing the education system in Kenya today. Though other numerous variables have influenced the system, being culturally insensitive in curriculum development and design is a major problem. Some of the problems are rooted in the colonial period, which subscribed curriculum totally from western formal schooling with disregard of the local cultural values of the people. The postcolonial period does not seem to have made dramatic changes either. A smooth transition was made from the colonial curriculum with only a few cosmetic changes. The

reasons for this smooth transition are beyond the parameters of this study, but it is worthwhile to mention the consequences; Kenya has failed its youth. It has continued to produce citizens who are more at home in Europe and North America than in their own country.

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